

Daf Digest for Chodesh Iyar is dedicated
In memory of Israel Isser Ben Tzion ben Yaakov

OVERVIEW of the Daf

1) The Parhedrin Chamber (cont.)

The Gemara explains how a particular Baraisa can be consistent with both Rabanan and R' Yehudah.

2) Mezuzah

A Baraisa records the source of the obligation to affix a mezuzah to gates surrounding different areas.

Abaye and R' Safra discuss why the gates to the city of Mechuza did not have a mezuzah.

R' Kahana and R' Yehudah disagree whether a storehouse requires a mezuzah. According to R' Kahana a storehouse is obligated to have a mezuzah unless it is used by women for bathing. According to R' Yehudah a storehouse does not require a mezuzah even if it used by women for adorning themselves.

A Baraisa is cited and both R' Kahana and R' Yehudah explain the Baraisa consistent with their opinion.

The Gemara cites a Baraisa that successfully refutes R' Yehudah's position that all Tannaim agree that an ordinary storehouse is exempt from the mitzvah of mezuzah.

R' Shmuel bar Yehudah taught a Baraisa in front of Rava: Six gates are exempt from the mitzvah of mezuzah.

The discussion between the Tannaim focuses on the case that deals with an archway.

Abaye explains the point of dispute between the Tannaim that dispute the extent of the obligation to affix a mezuzah in an archway.

A Baraisa teaches that a shul, a woman's house and a

(Continued on page 2)

REVIEW and Remember

1. How often does a mezuzah have to be checked to assure that it is kosher?

2. What is the source that the mezuzah is affixed on the right side of the doorway?

3. What conditions are necessary for an archway to require a mezuzah?

4. How do we know that women are obligated in the mitzvah of mezuzah?

Distinctive INSIGHT

The rules for checking a mezuzah

מזוזת יחיד נבדקת פעמיים בשבוע

Rashi explains that the reason a mezuzah must be checked regularly is to make sure that the parchment has not deteriorated and that it has not been stolen. The Birkei Yosef (Shiyurei Bracha, Yoreh De'ah 291) cites the *רד"ך* who notes that according to the second reason which Rashi mentions, it would suffice to check a mezuzah by simply assuring that the mezuzah has not been removed from its position, and there would be no need to open it and read it to check whether the writing is still intact. Based upon this, we can justify the common practice of those who do not regularly check the inside of mezuzos to see if the letters are still intact, because they rely upon the second reason of Rashi, and the only requirement is to make sure that the mezuzah has not been stolen. This is accomplished with a cursory, external view to see that the mezuzah is still on the wall. Rambam, however, discusses checking a mezuzah in terms of Rashi's first reason, and that we must regularly determine that the letters on the parchment remain intact. Therefore, it is appropriate for all God-fearing individuals to exercise caution, and to check the inside of the parchment to inspect the letters for cracks and damage.

The Birkei Yosef himself is critical of the ruling of *רד"ך*. How can he say that one may rely upon "the second reason of Rashi, and we may be lenient"? Rashi did not intend to bring two distinct reasons for checking a mezuzah. Rashi was pointing out two things which must be ascertained, both that the mezuzah is in place and that its letters remain intact. Therefore, Birkei Yosef concludes that the halachah requires that a mezuzah be inspected internally to ensure that its letters are not damaged.

The Chasam Sofer (Y.D. 283) says that this inspection need not be done by a certified scribe. Because we are simply checking to see if the letters are cracked or damaged, this is something that can be detected readily even by an amateur. ■

Today's Daf Digest is dedicated
Mr. and Mrs. Shmuel Yaakov Meystel
In loving memory of their mother
מרת סימא בת ר' פסח, ע"ה
Mrs. Selma Behren

HALACHAH Highlight

Mezuzah on a storage room

בית האוצרות פטורין מן המזוזה ויש מחייבין וכו'

A store-house is exempt from a mezuzah. And some require it...

The Gemara records two opinions regarding a storehouse. According to one opinion a storehouse is exempt from mezuzah unless it is used for personal use, in which case there is a dispute among Tanaim. The second opinion maintains that the dispute applies even for a regular storehouse. The majority of Rishonim¹ (except for the Rambam²) rule that a storehouse is obligated to have a mezuzah. This is also the ruling of Shulchan Aruch³. An example of this halachah would be the obligation to affix a mezuzah on the doorway to a storage room⁴. (See below for the halachah of garages.)

According to R. Akiva Eiger,⁵ one should even say a berachah when affixing a mezuzah to a storeroom since Shulchan Aruch rules that a storehouse is obligated in a mezuzah without mentioning any opposing opinions. Furthermore, one may even say a berachah on the mezuzah of a storeroom which he is merely renting. However, the Aruch HaShulchan⁶ and the Minchas Yitzchak write that although these rooms must have a mezuzah one should not say a berachah when putting it up in deference to the opinion of the Rambam who exempts them. It should be noted that even according to the opinion which maintains that one

(Overview...Continued from page 1)

house owned by partners each require a mezuzah.

The necessity for the ruling of this Baraisa is explained.

A Baraisa teaches that a shul, a woman's house and a house owned by partners can contract tum'ah of tzara'as .

The necessity for the ruling of this Baraisa is explained.

The ruling that a shul can become tamei with tzara'as is challenged from a Baraisa.

Three solutions to the contradiction are presented. ■

may say a berachah on the mezuzah of a storeroom, it would only be in a room⁷ which has a floor area of 4 x 4 amos and is used on a semi-regular basis⁸. ■

1. עי' ב"י ביו"ד סימן רפו ס"ב. שכ"כ הרי"ף והרא"ש והטור
2. הלכות מזוזה פ"ו ה"ז
3. יו"ד רפ"ו ס"ב
4. שו"ת מנחת יצחק ח"י סימן צ"ו אות ב', הביא שגם נפ"מ מזה ל"גאראדזש" (בית חניה למכוניות). ועי"ש שבגאראדזש שיש פתח ממנו לבית עיקר החיוב הוא מהכניסה ממנו לבית ויצטרך לקבוע בימין הכניסה מהגאראדזש לבית
5. שו"ת הגרע"א בסוף סימן ס"ו, והובא בפת"ש יו"ד רפ"ו ס"ק ט"ז
6. הערוה"ש שם אות ט', ושו"ת מנחת יצחק הנ"ל כ"כ בשם אחרונים רבים עי"ש
7. כמבואר בחיי אדם כלל ט"ו סי"ב ואבני נזר האו"ח ח"א סימן ש"ב, ודלא כחמודי דניאל המובא בפת"ש שם ס"ק ט'. ובשו"ת מנח"י ח"ג סימן ק"ק בסוד"ה אמנם כתב להחמיר כחמו"ד הנ"ל, ומ"מ בודאי שבזה ספק ברכות להקל
8. כמבואר בשו"ת רפ"ו ס"ק ב' ובשם דרישה. (ושמעתי מהגרי"י פישר זצ"ל ששיעורו שנכנס פעם בחצי שנה. וצ"ע מנין המקור לשיעור זה) וע"ע במנח"י ח"ג צ"ו ב' במש"כ כמה אחרוני זמנינו שדוקא כשסמוך לבית ■

STORIES Off the Daf

Absolute separation

שנאמר: וכתבתם על מזוזות ביתך ובשערך

Rambam, zt"l, writes that the mezuzah is meant to remind us of God's Oneness and to assist us to shake off our immersion in the things of this transient world. The thought that nothing lasts forever except for the knowledge of Hashem can restore us to correct thinking and the proper path. But only the chosen nation imbued by God with a powerful desire to focus on eternity is so affected by the mezuzah. The Maharal, zt"l, explains that the mezuzah serves to separate the Jewish home from a non-Jewish one right at

the doorpost, the line of demarcation between the home and the outside world. The Jewish people embody the purpose of creation—this is why we alone are called His “children.” We are also compared to fire, and non-Jews are compared to water. As we all know, fire will always succumb to water...unless an impenetrable barrier separates them. If one does, then the fire overpowers the water.

Rav Simcha Bunim of Peshischa, zt"l, once rented a wagon to take him to Warsaw. Although the attendant asked for an exact address, the Rebbe just waved the driver on and wouldn't provide one. Suddenly, the Rebbe ordered them to stop and park, while he climbed out and entered a seedy-looking inn. Inside, he saw two Jews in

conversation.

The first said, “I didn't quite understand why we find in our parsha that, ‘they made a covenant, the two of them.’ (Bereshis 21:27) How could Avraham Avinu make a covenant with a gentile (Avimelech)?”

His friend answered, “I also had a question. Why doesn't it just say, ‘they made a covenant?’ ‘The two of them,’ seems superfluous! But your question has answered both mine and yours. The verse means that although they made an agreement, they were still ‘the two of them’—totally separate. They may have made a peace treaty, but Avraham Avinu still kept his distance!”

The Rebbe turned right around and left the inn, saying, “The only reason I came was to hear those words!” ■